

Religious Miscellany.

JOURNAL OF ABDOL MESSEE.

(Continued from page 54.)

27.—To-day Abdool heard of and two persons, who have fallen under the displeasure of their friends from attachment to the Gospel; one, the son of a Hindoo Doctor, whom he served for sixteen years, and who was very highly of his fidelity; the other, a money-changer, who tells his plainly this world is only for a time, and he is determined at all to secure a happy eternity.

30.—To-day Abdool's house in was a constant scene of conversation. The disciples of the various religions (tomb of saints) came in different numbers, at one time upward of forty, to inquire about the Huggam Messee, and to know the mode of entering into Christianity. As might be expected some went away pleased, and some disappointed.

31.—Yesterday afternoon, and till the evening, Abdool's house in the was full of visitors. Men from Jelapore, two days' journey, having heard of the good doctrine he taught, and of his attention to the poor, came to see whether the was true.

One time, a great company of the men of the city, many of whom had not seen before, came, and about many curious points in their observances. After two or three of questions, Abdool said, he could not tell their drift in making such inquiries, but he was become a Christian, and though, from having learned things at his youth, he still retained them, yet he now had nothing to do with them. It then appeared there had been a dispute among themselves respecting him, and that they wished this method to decide it. One said he had been a Jew, and so a Christian; another said no, for he knew his relatives and connections. Then objected, that, though he had been a Musselman, yet he had been unlearned in their religion. On knowing this, Abdool gave proof of his knowledge in their laws, and they went away satisfied he had not without understanding a Christian. Three of them asked for the Epistle to the Romans, and he gave them very opportunely, as a proof of justification is now very much read. From reading St. Matthew, they were persuaded of the excellency of the Gospel, and now the question among them, *How shall man be just with*

13.—To-day Abdool's brother from Lucknow. The family written many letters to Abdool, of which have been forwarded; and which Abdool had written to be opened by the Nabob of Lucknow, and afterward shown to the copies of St. Matthew, which he had taken away from Cawnpoor, and which he had sought after, and given by some of the principal ladies of the Nabob's palace. At first, after reports, the people reproached him on their return from visiting Cawnpoor; but now no one speaks of the Gospel, and express a wish to hear Abdool, that they may be of these things.

19.—A Sheykh from the city declare his intention of embracing Christianity. Some others, who are men, have declared the same; and to come daily to read the Scriptures and hear them explained. There are now fifteen Catechumens; among them a Hindoo Byragee, who has spent twelve years in a jungle at waiting for his God to appear at length being wearied out and of the (former) Jogi's conversation came over to us and, gives good evidence of sincerity.

Newly baptized have been employed in the cultivation of land, which for the purpose of proving their religion; and all who have joined us, are set to one kind of labor. A place of worship in the city could not be obtained, and one third of the people who on Sunday, though the Kazee would not allow true Mahometans to be present, we are about to erect a place of better accommodation of those who wish to hear the Gospel.

Monday several Molwees from began to attend every afternoon, and hear the Scriptures explained. There have been generally day, beside those connected

from his acquaintance with Arabic, is likely to make good progress, and will be a great acquisition in correcting the Hindoostanee Translation of the Old Testament, left by Mr. Martyn unfinished.

The nephew of Abdool, baptized July 25, is employed as a Reader, and has greatly improved since his baptism. In consequence of the scarcity in the Maharratta States, and the increased number of poor who flock to this place, a subscription was set on foot by the Judge, and a daily distribution of about thirty rupees is made through Abdool to upward of six hundred poor.

Jan. 5.—Sunday.—Our boat staid at Ribbon Gunge. In the afternoon, Abdool went into the Bazar and preached. At first, the people shewed no attention; but gradually one and another stood, till a crowd collected, and more attention seemed excited than at any place before. After he had finished his discourse, the people gathered round him, and asked many questions about the names which he had mentioned. Three came down to his boat with him, and passed a good deal of the evening in conversation; writing down from his lips what he told them in brief of Christian Truth.

Jan. 7.—At Baxar, Early in the morning walked with Abdool toward the European Barrack. On drawing near, some of the Native Wives of the Soldiers recognized me, and several came out and expressed their gladness to see me, and said they should be happy to have public worship. These had been of my congregation at Chunar. Abdool expressed great satisfaction, and observed that this was the first time he had seen Native Christians desire Divine Service. About ten, we had Public Worship with the Europeans, the Commanding Officer attending. About twenty Native Christians, mostly women assembled in another place with Abdool: after reading prayers, he was led to discourse long on subjects which occurred at that time, and says he never felt his heart so drawn out during any exercise as here. Several also of the congregation were affected even to tears.

Jan. 19.—Sunday.—Rested at Ghazepore. In the afternoon, Abdool walked into the Native Town. Met with the chief land-owner in the place and neighborhood; a man of wealth and of great good-nature, and much esteemed among his own people as a holy man. After some conversation he invited Abdool to his house, where about a hundred people were assembled, before whom much discussion took place about religion. The above person shewed more disposition to attend than any of them; and begged to have two copies of St. Matthew, and two of Persian, and that all the translations should be sent him from time to time.

After this, Abdool went into the Bazar, where the shops were shut up in order to celebrate the Mohurram, and many Mussulmen were collected. At first, Abdool doubted whether he should address them at such a season; but one of the people, who had seen him and heard him at the Native Gentleman's house, coming, brought on a conversation, and asked him to say what he had to say before them all. He then began a Hymn; and, after that, taking these words, "Christ our Benefactor," which he has translated, as the ground of his discourse, he began. Often he was interrupted by questions, and had many objections to discuss, which he did with great force from the Books of Moses. One said, "I see we must read the Law and the Gospel for ourselves." On his addressing them on that part, "Have you not need for his forgiveness?" and making a pause, one, thinking he spoke to him, cried out of the crowd, "I don't choose to answer you. It is enough for me to confess there is no God but God, and Mahomet is the Prophet of God."

The crowd became so great, that all passage was stopped. A procession of Mussulmen came up after the manner of the Mohurram, Abdool cried out, "Make way: let them pass, and do not fancy that I wish to excite disturbance or to break the peace." One called to him, "Go on with your discourse; never mind these poor ignorant creatures;" and no one made way. On which many of the processioners exclaimed repeatedly, "A curse upon the Christians!" Abdool cried with a loud voice, "Mercy upon you! May God pity you and change you! I was once as you are, and it is from ignorance that ye curse this good way." They then stood still to listen; and after a long while he left off, and was followed by the crowd; many pressing to inquire further, and many expressing contempt: so that there was likely to be contention among themselves. At no place in our way has there been so much attention excited as here.

Among the questions asked, one was when he repeated, *He that believeth and is baptized, shall be saved.* One asked aloud, "What is the meaning of being baptized?" Abdool answered by relating the questions that were put to him at his baptism, and explained the pouring of water upon him in token of his being separated unto God. "But," said the

inquirer, "did they not give you a piece of bread and pork? for that I have been told is also done when a Mussulman becomes Christian." This Abdool denied: but told them that he had no objection to pork.

An old man said, "I pray you satisfy me on two points, which I dislike greatly in the English: Why do they not cut the throat of the animals which they eat? and, why do they not use ablutions?" "As to the first," said Abdool, "you yourselves eat fish without cutting their throat, and true religion is quite distinct from meat and drink. And as to cleanliness, you see how particular the English are in their dress and in their table, so as none among you can pretend to be: and, in respect of washings in religion, they are taught to make clean the heart." "What, then," said the old man, "are you all saints?" "No, alas!" said Abdool, "far from it! As to myself, I was as sinful as any of you may be, and still Satan raises evil passions in my heart; and I am every day a sinner before God; but there is this difference; that now, by faith in Jesus Christ, I am saved; and, by the water of baptism, I have been set apart to holiness, and now strive against sin, whilst ye are still in your former sins."

(To be Continued.)

HORRID PAGAN CUSTOMS.

Forty-seven Women burned with the Body of the Prince of Marava. In a letter from Father Martin, a Jesuit Missionary in Madras.

The Prince of Marava dying in 1770, his wives to the number of 47, were burned with his corpse in the following manner:—They digged a deep ditch without the town, and in it erected a pile of wood, on the top of which the deceased was laid, richly clothed and adorned. When they had set this on fire, with a world of ceremonies performed by the Brahmans, that company of unfortunate women appeared, covered with jewels, and adorned with flowers, like so many victims designed for the sacrifice. They walked several times about the pile, the heat of which was perceived at a great distance. The chief of them, having addressed the successor of the late prince, resigned the dagger of the deceased into his hands; who took it without showing the least sign of grief or compassion. "Alas!" said she, "what further comes of all human happiness! I am sensible I am throwing myself headlong into hell!" These words struck all the spectators with horror. She had a Christian woman in her service, who frequently discoursed with her concerning the truths of revealed religion, in order to persuade her to embrace Christianity; but without success. She having thus spoken, boldly turned her face to the pile, and, calling upon her gods, flung herself into the midst of the flames. The second of these women was the sister of Raya, a prince of the blood, who assisted at that detestable ceremony. When he received the jewels from his sister with which she was adorned, he broke out into tears, embracing her most tenderly: she seemed unmoved at it, and with a resolute countenance, looking sometimes at the pile, and sometimes at the assistants, cried with a loud voice, *Sheeva, Sheeva!* which is the name of one of her idols and threw herself into the flames, as the first had done. The other women followed her soon after; some of them appeared composed, and others were cast down and bewildered. One of them, frightened above the rest, ran to a Christian soldier who was present, and begged of him to save her. But he, stunned with surprise, pushed the unfortunate creature from him into the glowing fire, and retired immediately; but so terrified, that he soon fell ill of a fever and frenzy, of which he died the night following. Whatever intrepidity some of those women discovered at first, yet, as soon as they felt the flames, they roared in a most dreadful manner; and tumbling over each other, strove to gain the brink of the pit,—but in vain; for the assistants prevented it, by throwing upon them large pieces of wood. The next day the Brahmans gathered their bones, which they threw into the sea. The pit was levelled, a temple built on the spot, and the deceased prince and his wives reckoned among the deities.

GOOD EFFECTS OF PRAYER.

From a Foreign Clergyman.

About forty years ago, there lived in the suburbs of Basle a man and his wife, with four young children in extreme poverty. They were indebted to a certain person in a small sum (about half-a-crown) of which payment was insisted by the following Monday. The wife had been obliged to promise it; which she did in confidence that God would enable her to perform. It was her custom, in cases of great distress, to offer up fervent prayer to God, upon her knees, together with her children; which she did also upon this occasion. Sunday evening, however, came, without any apparent prospect of relief, although every thing

had been tried. Nevertheless, the woman declared that as God had so often heard her prayers, she would not yet despair. About eight o'clock, a pious Christian, who had but once or twice before visited these people, entered their apartment. In the course of his conversation with them, not a word had passed respecting their present embarrassment. At parting, however, he took a box, with which one of the children was playing, and filled it hastily with money, without counting it, to the exact amount, as they afterwards found, of the sum which they were engaged to pay on the following day.

BRIEF VIEW OF THE BAPTIST MISSIONARY SOCIETY.

(Continued from our last.)

3. CUTWA.

Mr. William Carey, Kanglee, Muthoora, Vishnava, Bularin, and Kania.

Cutwa is a town on the western bank of the Hoogly, in the district of Burdwan, about 75 miles north of Calcutta.

This station was formed by Mr. Chamberlain, in 1804. Besides establishing a school, he laboured much in preaching the word in the neighbourhood, and with considerable success. Here Kanglee and Brindabund, two useful native preachers, were brought to believe in Christ. From this place Mr. Chamberlain made excursions to Berhampore, where he was useful to the soldiers; also to the neighbourhood of Lakra-konda, in the district of Beerbhoom, 60 miles northwest of Cutwa, where a thriving branch of the church, and several schools are now established under the superintendence of Mr. W. Carey, aided by Kanglee and other native brethren, who read the Scriptures and preach to the natives. Mr. W. Carey has been advised by his Brethren at Serampore to enlarge the number of schools. There are a few pious soldiers who have been baptized at Berhampore. The clergyman has given them a place to meet for worship, and officiates there himself occasionally.

4. RANGOON.

A. Felix Carey and Mr. Judson.

Rangoon is the chief seaport of the Burman Empire, about 670 miles S. E. from Calcutta, containing 5000 houses. This city was in March 1814, a second time since the establishment of the station in 1807, reduced to ashes!

N. B. The mission-house and printing-press were preserved from the flames.

Mr. Felix Carey has continued there from the beginning, and has lately been joined by Mr. Judson. Mr. F. Carey has made considerable progress in translating the Scriptures into the Burman language, and has lately obtained permission of the Emperor to set up a press for printing them; but for this purpose he is required to remove to Ava the capital, which is about 300 miles east of Calcutta. Two stations will be thus established in Burmah, at the two extremities of the Empire. This country borders on China. Mr. F. Carey also designs to translate the Scriptures into the Siamese and Pegue languages.

5. JESSORE.

William Thomas, Pram-das, Pran-kishna, Suphal-rama, Pancha-an, Manika-sha, and Narottama.

Jessore is a district in the east of Bengal, about seventy miles E. N. E. from Calcutta, containing 1,200,000 inhabitants, in the proportion of nine Mahomedans to seven Hindoos. In 1807 a church was formed there, composed entirely of native converts, and in 1808 a station was established at Chowgach. William Thomas, a young man country-born, who was baptized at Calcutta, and who on trial gave great satisfaction superintends this church, which has four branches, each about thirty miles apart; at which branches the other native preachers are stationed.

6. GOAMALTY.

Ram Prusad.

Goamalty is situated near the ancient city of Gour, between Cutwa and Dinagore, about 200 miles north of Calcutta.

At this station, after the death of Messrs. Grant and Creighton, Mr. Marston was placed, in 1808, to superintend the Bengalee schools which had been opened under their patronage. Here a church has been formed, which with the schools, are superintended by the Hindoo brother Ram Prusad. The people in these parts are very desirous of schools. In 1813 the station was removed to a town called English Bazar, not far from the former.

There are 137 children in the schools at this station.

7. DIGAH.

Messrs. Moore and Rowe, assisted by Brindabund.

Digah near Patna in Hindostan, is situated about 380 miles N. W. of Calcutta, on the south bank of the Ganges. It was established a station in 1809 by Mr. Moore.

*So those who are born in India of Hindoo mothers are called:

At present Messrs. Moore and Rowe are engaged in an European school, and superintend three native schools, containing about a hundred children. Brindabund, a native Christian, has been very active in preaching and conversing with the people. The society here possess a valuable mission-house. A rich native of Benares has agreed to give 300 rupees per month for the support of a school, for the reception of all classes. A striking proof of the beneficial operations of the gospel upon the heathens, even where conversion is not produced.

8. BALASORE.

John Peter an Armenian, and Juggunnath.

Balasore in Orissa is about 120 miles S. W. of Calcutta and in the vicinity of the temple of Jagannath. This station was established early in 1810, by Mr. John Peter, an Armenian.

The labours of Mr. Peter, and of his late assistant, Kreesnoodass, have been very successful. An edition of the Scriptures in the Orissa language has been distributed. Several persons engaged in the immediate service of the idol have accepted the New Testament. Before John Peter came to this place even Portuguese worshipped the idol. A Brahmin of high cast, named Juggunnath, has lately thrown away his poison, been baptized, and preaches the gospel.

9. AGRA.

Messrs. Peacock and M'Intosh.

Agra is a large city situated on the banks of the Jumna, nearly 800 miles N. W. of Calcutta, and 117 miles S. E. of Delhi, the capital of the province of Agra, and of Hindostan. The station was established in 1811 by Messrs. Chamberlain and Peacock.

Several persons have been baptized, and a church formed. At present the station is occupied by Messrs. Peacock and M'Intosh, who are diligently employed in a European school, which enables them to establish schools among the natives. One of these is supported by a Christian lady. The language of this part of the country is called Hinduwec, diametrically different from Hindostanee.

*Guthrie says, "The province of Agra contains 40 large towns, and 340 villages. Agra is the greatest city, and its castle the largest fortification in all the Indies." Its buildings however have for some time been in a ruinous state.

ANECDOTE OF DR. JOHNSON.

A young gentleman, a godson of Dr. Johnson, called to see him a very short time before his death. In the course of conversation, the Doctor asked him what books he read. The young man replied, "The books, Sir, which you have given me." Doctor Johnson, summoning up all his strength, and with a piercing eye fixed upon the youth, exclaimed, with his utmost energy, "Sam, Sam, read the Bible; all the books that are worth reading have their foundation and their merits there."

INDIA.

Mr. Hands' Discourse with some Heathens at Bethany, after they had been worshipping at an Idol Temple.

[Extracted from his Journal.]

In the evening I walked into the Petah. Observing a number of persons worshipping in one of the pagoda. I noticed what passed, and waited till the worship was finished. Coming out, they presented me with some of the flowers which they had offered to their idol. I then said to them "My dear friends, I have just seen you paying worship to that image; and I cannot tell you how much it has grieved me. Do you ask me why? I will tell you. Such worship makes the great God angry with you: it hardens and darkens your minds, increases your sins, and I am afraid will shut you out of Heaven.—Tell me, my dear friends, tell me my brethren (for we are the children of one common Father) O tell me, from such worship what can you obtain? If you fall into sickness, poverty, or sorrow, can this stone help you? You are sinners,—can that image forgive you? You need wisdom,—can that stone instruct you? You desire happiness,—can that satisfy your souls, and make you happy? Tell me, my brethren, are your minds satisfied and happy from what you have now been doing? Several of them were candid enough to answer "No, no; we are not."

I then ask you, Why you worship that image? Is God like that black unrighteous form? Can he be pleased with such worship as this? No; he is a pure and holy Spirit, an almighty, all-seeing, omnipotent Spirit, and requires his creatures to worship him in spirit and in truth. O, my brethren, God is your Father! he made and supports you; but by neglecting him and, and giving the honour and worship due him to senseless images, you grieve your kind Father, and make him angry with you. God is your husband; and you should love him with all your soul, and keep your minds and bodies pure and chaste for him alone: he has made you for himself, that he might delight in you; but you are

unfaithful to him; and neglecting his love, you prostitute your bodies and your souls to a base idol!—My brethren, your bodies must soon die; but your souls can never die, but must live for ever, either in Heaven or in Hell: but this is not the road to Heaven. They who neglect the God of Heaven, and give his glory to a senseless stone, can never obtain Heaven; and if God will not receive them to Heaven, they must be for ever miserable in Hell.

Having thus endeavoured to convince them of the folly and sin of idolatry, I spoke to them of Christ, and the way of salvation by faith in him.

They acknowledged it was all very good; but there was no provision for the belly. I told them that if they would trust their souls in the hands of Christ he would take care that their bodies should be supplied; for he had promised that his people should not want any good thing.—Poor creatures! their belly is indeed their principal god. If their sensual appetites are but gratified, they care for little else.

I understand that one of my auditors was the Hamildar, or chief man of a large village, about 40 miles distant who had come to Belhary to worship at this pagoda. Many of his people were also present. As this man paid particular attention and respect, perhaps, what he has heard may afford an opening in his village at some future time.

THE ADVANTAGE OF THE BIBLE TO SEAMEN.

Extract of a letter to a Member of the British Naval Bible Society.

Having a large acquaintance with the navy I speak from the most indubitable evidence, when I say that the Bible is the serious mariner's principal guide, companion, and comforter. Deprived, in a great measure of the means of grace, and wearied with the language and conduct of their impious shipmates, the Bible is their refuge in trouble, their solace in every melancholy hour.—I have letters now before me that declare that its truths have administered consolation in storms, holy freedom in captivity, happiness in the afflictions peculiar to foreign climates, and full assurance in the hour of battle.

From the large and intimate acquaintance of a religious seaman with the Bible, without note or comment, his letters abound with its phraseology, and richly savour of its soul-reviving and animating doctrines.

I am acquainted with some pleasing instances of Biblical usefulness in the navy. About two years since, a midshipman in the G—, of 74, about 16 years of age, of a respectable family, but of the most depraved principles, one day entered his cabin, and to his great surprise, found a midshipman about 15 (who had just joined the ship) reading the Bible.—This sight was so novel and singular to him that he stood for a few minutes wondering at the fortitude of the youth in such a place as a man of war. The young man soon perceived him, and said, "What, C—, are you laughing at me too?" Mr. C— was too much impressed with the circumstance to ridicule him, and, sitting down, entered into a most serious discourse upon religious topics, that ultimately terminated in his conversion to God. After a noble stand for the truth in the midst of debauchery and profaneness, he closed a respectable profession of Christianity in the Royal Hospital, Plymouth, a few weeks since.

A seaman of the S—, 74, who had long without every monition of judgment or mercy, one day, while cruising in the Mediterranean, bethought himself of a Bible that had lain unopened in his chest, from the time he brought it from England. As soon as relieved from his watch upon deck, he went to his mess and brought out the Bible. It occurred to him that there might be some amusing stories in the historical part of it, and therefore he would begin with Genesis, and read on until he was tired of the book; when it should again resume its place in the chest. It pleased the Lord, however, so to enlighten his mind before he finished the book of Genesis, that he became a new creature in Christ Jesus, and determined, in the strength of God, never to look up his Bible in his chest again save when he had neither time nor opportunity to read and meditate upon its sacred contents.

A seaman of H. M. S. D—, 98, whose life had been one continued act of rebellion against the Most High, was spared in the action of Trafalgar, while many perished at his side; and permitted, after a thousand narrow escapes, to leave an hospital, where death had repeatedly hovered over his couch in a menacing attitude, was at length induced to enquire, What shall I do to be saved? Ignorant of God, and unacquainted with the blood of the everlasting covenant, he went about labouring to establish his own righteousness; but laboured in the very fire of persecution and trouble.

Trembling between hope and despair, he one day beheld two seamen sitting by a gun, and reading the Bible to each other. His heart was deeply penetrated with the sight, and he began to consider within himself, whether it was possible for a man to be truly religious in a man of war. He admired the boldness and humility of those Bible students, and determined to listen to them another time.

An opportunity soon offered: he listened: he was filled with confusion, dismay, and encouragement, from the different chapters he heard. At length he made known his case to one of these good men, who promptly undertook to teach him the way of God more perfectly. Instructed from the holy oracles of truth, he soon became a follower of the meek and lowly Jesus, and to this day cleaveth unto him with full purpose of heart.

VISIT TO AN IDOL TEMPLE.

About Ten Miles from Vizagapatam.

Feb. 1812.—The brethren Lee Gordon, and Pritchett, went to Samachalem, a place of high repute among the natives, on account of a famous pagoda, erected to Narashimwahawamy and Shimbahadrapodoo. The idol is a stone Pig, which we were not allowed to see. We ascended the hill by a flight of stone steps, partly natural and partly artificial, in number 1009. On the sides and top of these steps are several lesser pagodas. The great pagoda is near the summit of the hill; and appears to be nearly as large as Westminster Abbey. The roof, which is flat, is supported from within by a number of prodigious pillars; and the whole covered with carved images of ridiculous forms. At the entrance of the front door, on the pillars which support the veranda, is an inscription in Gentoo characters, which the Bramins themselves pretend they cannot read. On our arrival the doors were closed. A number of Bramins who were within, feasting on the offering, made a great noise; but one of them told us it was their god who was eating. We conversed with the people without, who expressed their superstitious attachment to the place and its worship. Towards noon the doors were opened, and a crowd of people came out. This gave us an opportunity of conversing with some of the principal Bramins, on the difference between their gods (whom we said might easily be destroyed by men) and our God, who made the heavens and the earth. We asked one, who appeared to be more intelligent and zealous than the rest, if he had ever committed sin. He answered, no. We then asked him where he would go after death. He replied, "To the same place where you will go." One of the brethren said, "If I am wicked, I shall go to hell, and so will you." He replied, "There is no hell." One observed to him, "Your gods have no power to do good or evil. No one therefore, ought to fear or worship them; and that the true God would punish them if they persisted in their idolatry." He was asked whether the Bramins ever commit any bad actions,—whether they ever tell a lie, or attempt to deceive. He answered, No. He was then asked why they had just told us that their god was eating, when they knew it was false. At this he was somewhat confounded; and said they were allowed to do so; and it was their custom, in order to get money. During this conversation another Bramin came, and ordered the people to leave the place. Another, addressing himself to one of us, said, "If you thus speak against our god and this place, he will appear to you to night, and tell you of it, and command you not to offend again in like manner." One of the brethren replied, "I do not fear your god; but if he should come, as you say, I engage to make a present to you, and worship your god in this place; but if he should not, will you consent to give me your idol, and worship it no longer?" To which he answered in the negative.

We hope our day was not misspent, but that some good may arise from this visit. Before we reached home at night, the report of our conversation had spread abroad, and was much talked of among the natives. When we have acquired the language more perfectly, it will be very desirable to go thither again.

COMMUNICATION.

Observations on the means of improving the character and condition of the Poor.

We live in an age distinguished by the exertions that are making to ameliorate the condition of human society, by diffusing and extending the blessings of civilization. And though it is natural to desire, and to aim at the improvement of the higher ranks of society, first; yet there is observable, at the present day, a considerable attention to the improvement of the poor. This attention is in my view highly important and necessary. The poor have generally been considered as not possessing any great influence in political society. But such a judgment must have been formed, more from a regard to their condition in other countries, than from an observation of their real character and circumstances under our own free form of government. Their number, till within a few years, small, is from causes sufficiently obvious to every observing mind, rapidly increasing in all parts of the country; and especially in our older towns. With the small qualifications required by our laws, a very great number of them are legalized voters; and, when once legalized, they are, in some of the States, continued in the enjoyment of the privilege, without a continuance of the first required condition. But, aside from this circumstance, their influence on public men and public

measures, by joining in those clamorous expressions of applause or censure, which are characteristic of personal independence and freedom of opinion, under Republican Constitutions, is, in substance, the same with that of other classes of people. Add to these considerations, the contagion of evil example; the force of common custom in sanctioning practices morally wrong; the danger to personal rights and property from the number and power of those who are unrestrained by virtuous principles; and the importance of providing in season for the proper control and direction of this influence, cannot fail to strike the mind with peculiar force.

But a question arises: How shall the poorer classes be so far formed to habits of virtue, or so far restrained from habits of vice, as to secure the community from harm? And it is a question, the satisfactory solution of which is somewhat difficult. I will however make a few remarks, hoping they may at least have the effect of exciting to this point the better thoughts of some wiser and abler writer.

The poor to whom the following observations are intended to be applicable, are of two descriptions: Firstly; Such as possessing some property, or being healthy and active, are able to procure for themselves and families the necessities of life; yet are unable to give their children sufficient literary instruction, or provide for them situations in life above the rank and condition of day-laborers, servants and dependents; Secondly; Such as, from one cause or another, are reduced to the condition of public paupers.

The first of these classes comprehends a great number of the families in most of the populous and older towns. Trembling on the verge of poverty; liable with every reverse of fortune to be thrown upon the charity of their neighbors; yet influenced often by that pride so common to all; and disdaining to yield to the pressure that comes heavily upon them, such families, though sometimes meritoriously virtuous, are not unfrequently tempted, by their peculiar situation, into habits and employments ruinous to themselves, and ruinous to the best interests of society.

A father of this description, having no means for the comfortable settlement of his children at home, and necessitated to put them in the way of providing for their own support, as early as their bodily strength will enable them to do it, successively disposes of them, even in tender childhood, to the service of others; and, usually with very little regard to the moral fitness of their masters or employers, puts one son to a farmer, and another to a mechanic; a third is designed for an under-servant in a gentleman's family, and a fourth an under-groom in a livery stable. In a fifth he observes a genius for trafficking; and, big with the expectation of his becoming one day a man of wealth, runs into debt to equip him for an itinerant trader. A sixth is reserved for his own peculiar care and use. The daughters, meanwhile, are sometimes at home and sometimes put out as kitchen-maids. It is needless to detail the various steps by which the first becomes a low drudge, the second a libertine and drunkard, the third a high fellow in low life, the fourth a scullion, the fifth a gamester and swindler, and the sixth a poor man just qualified to be the head of another such family as that from which he sprung. While the daughters, unprincipled by any strong sentiments of virtue, are left to be the prey of unprincipled men, and early to sink to an infamy of character from which there is no recovery.

We do indeed occasionally see an individual, thus born and thus circumstanced, rise superior to the hindrances of a bad education, and become a virtuous, provident, and respectable member of society. But such instances are an exception to a general rule. It must be the obvious tendency of such careless arrangements in a family, to entail on posterity, for more than one generation, an inheritance of folly, indolence and vice.

I am pleased with the project of attempting something for the moral improvement of such people, by putting into their hands those small and cheap books and tracts which are suited to their peculiar circumstances in life. And I consider the growing attention to this subject in most parts of New-England a harbinger of much good to the poor. My experience in this particular is not discouraging in the result.—Numbers of my acquaintance have been much encouraged. Yet there must be many, whom these attempts to reform will not sensibly affect. Some are, by their situation, nearly beyond the reach of this kind of benevolence. Others are so surrounded by the contagious atmosphere of vice, that it is unreasonable to expect their thoughts and views and practices to be influenced by such a weakly operating cause as the single perusal of a tract; even if they could once be induced to give it a perusal. The benefit to be produced by the circulation of tracts must be looked for chiefly in those of tender years, partly, by furnishing an innocent entertainment of a literary kind; which, serving as a substitute for vain recreations, may tend in some measure to counteract the allurements of vice;—and partly, by producing such impressions on the mind and conscience, as, by

constant repetition, may conduce to the formation of virtuous habits.

The condition of many indigent families might be improved, would good men be more ready to employ combined exertions, in procuring their schooling and religious instruction. In every town it is to be presumed there is a number of men possessed, at the same time, of good understandings and benevolent hearts. Such, I am sensible, are not usually backward, when occasions offer, to advise and encourage their poorer neighbors to improve the advantages so freely offered to all, of obtaining common knowledge and religious instruction. But the lamentable ignorance that remains unremoved, the vicious indulgences and practices that exist unrestrained, furnish proof incontestible that very small is the amount of the exertions that are made.—Small, indeed it must be; and small the amount of benefits produced; until the insulated, desultory, nerveless doings of individuals shall give way to a co-operation of good men in efforts spirited, mighty, and persevering.—Let Moral Associations take up the work in earnest. Let them extend their views to every corner of their town or district, and thoroughly investigate the true condition of the poorer classes of society. Let them keep a complete register of facts on their files, ever ready for perpetual recurrence.—Let them unitedly devise, and energetically apply some salutary remedies for the existing evils of ignorance and vice.—And let it no longer be the reproach of this land of Bibles, and Sabbaths, and Free-Schools, that, to numbers in every town, these privileges are as much in vain, as though they lived in the remote wilds of the west. In what particular forms and methods such associations are to accomplish the good at which they aim, the varying circumstances, and exigencies of the particular cases presented, must chiefly suggest. One individual or family may be influenced to virtue, or the means of virtue, in one way; another in another way. There is however an influence of a pecuniary kind, which has sometimes been employed with good effect; and which may merit some consideration. For example: The family of A. impoverished and tempted to irregular courses, inhabits the house of B. Let the condition of his continuance in the privileges of tenantry be, that he, with his family, punctually attend public worship on the Sabbath; that he dispense with the habitual use of strong drink; that he cause his children to be instructed in common learning. If he be unable to provide for their decent appearance at Church and at school, let his benevolent landlord contribute something for his relief, and awaken the charity of other benevolent people in his behalf: Especially let him urge the necessity of a suitable provision for these purposes upon the overseers of the poor. In various other ways that occur to my mind, might an influence of this sort be exercised, by those who are blest with a competency. Is it enthusiastic in me to entertain the hope, that, rapidly as Christian charity is, in this interesting age, extending itself, and widely as the Christian world is awakening to the importance of relieving the moral and physical wants that abound, the time may be at hand, when lovers of their country and of mankind shall make their pecuniary calculations, and lay out ordinary schemes of business, with reference to the good of their poorer neighbors and fellow-creatures, as naturally and as readily as the generality of men now make the same schemes and calculations, with reference to the accumulation of riches?

Female influence, when concentrated and combined, as it has, of late years, begun to be in the larger towns, is found to be very considerable over the manners and morals of the poor. And I know not why it may not be thus concentrated and combined in all the country towns. The Directors of one of the Female Charitable Societies in Boston, in their last annual report, observe as follows: "In discharging the duties devolving on us, we have constantly endeavored to dispense your charities to those persons whose necessities were most imperious, and whose characters, after careful investigation, were found to be deserving."—"Believing that much may be done to reform the morals of the poor, by advice kindly administered, and instruction affectionately imparted, at a time when other necessities are supplied; and finding many families and individuals destitute of the Sacred Scriptures, and almost of course living without God and without hope in the world, we obtained of the Bible Societies many copies, and distributed them wherever needed; receiving not only fervent thanks, but the repeated assurance that they should be carefully kept and read." I most cordially respond to the sentiment which they express, in favor of this mode of reforming the morals of the poor.

After all, it must be granted that many cases exist, which those milder influences of benevolence that have been specified seem incapable of affecting. Not a few individuals and families, and these often of the most profligate sort, are so far under the covert of the unprincipled wealthy, and in such a state of dependence upon them, as to feel no inducement whatever to listen to the proposals of those who feel for their thralldom, and would gladly do something to render them wiser and better, and more happy.

In such cases as these, I know of no better expedient, than to have the services under due control, by having them view the terrors of the law actually enforcing it against the offenders, and thus oblige them to persevere in their obnoxious courses of vice.

(To be continued.)

FOR THE RECORDS
Extracts from the Records of the
of Directors of the American
for educating Pious Youth
Gospel Ministry.—Published
eral information, by order of the

Every candidate for the Society, who wishes to be in the first stage of education, preparation for College, living within a hundred miles of Boston, shall, in person, or by letter, (post paid) of the Directors, exhibiting at the time unequivocal testimonials from one or more serious and respectable persons, best acquainted with him and his circumstances, (e. g. his minister, magistrate, or some other principal in the vicinity) respecting his age, talents, learning and primary education, moral and religious character, and his fitness for the Society, asking assistance of this Society every such candidate shall be examined by a Committee of the Directors, on the day previous to a meeting of the Board; and if a constitutional candidate, he may be on the foundation for support, or in part, as the Directors shall expedient, and upon trial for months; at the close of which he shall exhibit from his instructors, and from the Board, evidence satisfactory to the Board, that in point of genius, literary progress, morals and piety, a proper character to receive the charity.

Candidates in this stage, more than a hundred miles from Boston, may to the nearest of the Committee, appointed by the Directors, different sections of the country, receive applications, and the required testimonials, and likewise to examine and recommend candidates to this Society, the names and residence of whom, when appointed, to be presented to the Board. Candidates for this charity, in the second stage of education, i. e. graduates in College, if within a hundred miles of Boston, shall apply, directed to one of the Directors, producing like testimonials; and be examined by the aforesaid Committee of the Board, with reference to their moral and religious qualifications; and with reference to their object in seeking a public education; in all which their answers, as well as testimonials, must be satisfactory to the Directors, in order to their admission as beneficiaries.

But if the candidate in the second stage live more than a hundred miles from Boston, he may be examined by three senior officers in the County in which he belongs; whose certificates he possesses promising talents, character, hopeful piety, and real scholarship, shall supersede examination by this Board; and, in connection with the first named testimonials, his indigence, shall operate to his weight, in his favor.

Candidates for this assistance, who have been graduated at any of the colleges, if they live within a hundred miles of Boston, shall apply to the Directors, in the same manner as of under-graduates, producing testimonials; and shall be examined relative to their qualifications, in pursuing theological studies, and in the examination and testimonials satisfactory to this Board. Beneficiaries in this third stage live more than a hundred miles from Boston, as above, from three College Officers, from the Bishop, the Episcopal Committee, the Presbytery, or the Synod, in whose vicinity he is residing, shall take the place of testimonials, and, in connection with the first named testimonials, his indigence, shall operate to his weight, in his favor.

In applications for a share in the sacred bounty, instances of fraud, or imposition, should be publicly exposed, at the next meeting of the Directors.

The Directors shall hold their regular meetings on the second days of January, April, July and October, at 10 o'clock, A. M.

Noted, That the three senior officers of the several colleges in New-England, be authorized and requested to act in behalf of the American Society, candidates for the assistance of the Society, agreeably to the regulations of the Directors.

N. B. Applicants for the assistance of this Society are requested to send their testimonials to Rev. Asa Eaton, Clerk of the living in Sudbury-Street, Boston, who will give them information of the particular place where they must meet the examining Committee.

* * * Printers of Newspapers, heretofore, have been requested to give insertion, if convenient, to the foregoing notices.

Agricultural.

From the Connecticut Herald.
Highly important to the Agricultural and
Economic Improvement of the Com-
munity.

MR. STEELE.—At the commencement
of the season of vegetation, it is judged
expedient to reprint in the Newspapers,
the questions concerning our farming
business, which were proposed to the
public in the first number of the Con-
necticut Agricultural and Economical Al-
manack.

Should one valuable fact or observa-
tion be elicited by the inquiries, and com-
municated for publication, an interesting
object will be accomplished. It is hoped,
at least, they may have a tendency to
excite investigation.

The prospect of a public benefit, which
may result from an attempt to produce
such an excitement, in conformity to the
wishes of the Society for the Promotion
of Agriculture in this State, will, I trust,
induce you and some of your typographi-
cal brethren to insert these questions in
your papers. D. HUMPHREYS.

Humphreysville, March 13, 1816.

QUESTIONS.

1st. Has the Moon any influence on
the growth of vegetables; or in other
words, does the sowing and planting of
vegetables at any particular times of the
moon, make any difference in the in-
crease. If the moon has any influence
on the growth of vegetables, is this the
same on all vegetables; or should the
seed of some be committed to the ground
at one time of the moon, and others at
another, to improve a good crop?

2d. At what time of the year should
vegetables be cut, which we intend to
destroy or root out?

3d. At what time of the year should
vegetables be cut, which we wish to have
grow again?

4th. Does every kind of manure con-
tribute to the growth of vegetables in
proportion to its strength; or is any par-
ticular kind of manure better adapted to
the growth of certain vegetables than
others; and if so, what are the kinds of
manure best adapted to each vegetable?

5th. Will all vegetables grow equally
well on the same ground after each other:
If not, what are the vegetables which
should annually succeed to each other on
the same ground?

6th. How should the seed for planting
and sowing be selected?

7th. What is the most eligible method
of destroying canker worms, and other
hurtful vermin and insects?

8th. What is the best method of feed-
ing horses that are to be worked; taking
into account, the expense of keeping, and
the labour the horse can perform, under
different modes of feeding?

9th. What is the best method of feed-
ing fat cattle?

10th. What is the cheapest and best
feed for fattening swine?

11th. From what animal can be pro-
duced the greatest quantity of human
sustenance, with the least expense?

12th. What animal can be made the
greatest improver of soils?

13th. What breed of horses, neat cat-
tle, sheep or swine, will yield the great-
est profit?

14th. Is it not best, at all times, to feed
all animals to their full, to keep them fat;
those kept for labor and perhaps a few
others excepted?

15th. In what month is it preferable
that sheep should year, or cast their
lambs?

16th. How ought young lambs to be
treated, when their dams have not a sup-
ply of good milk?

17th. What is the best feed for sheep,
during the period of gestation and suck-
ling lambs?

18th. What are the several diseases
of sheep, and what are the most effectual
remedies for them?

19th. Is it best to let swine run at
large in a pasture, or confine them in a
close pen?

20th. To what age should swine be
kept, to make the best pork, and yield
the greatest profit?

21st. Is any root, or other green food,
equally good with Indian corn, or some
dry food, for growing and fattening
swine?

22d. How much are oats, beans, peas,
carrots or potatoes worth by the bushel,
calling Indian corn one dollar per bushel?

23d. What vegetation can be made to
afford the greatest quantity of sustenance
for animals, from an acre, or any other
quantity of land?

24th. What plants are the greatest
robbers of soils?

25th. What plants get their nourish-
ment most from air, and what most from
the soil?

26th. Are culmiferous plants, as a
certain author observes, generally great-
er robbers of soils, than leguminous?

27th. Which of the several kinds of
soil are best suited to the several differ-
ent species of plants?

28th. Does the difference between a
barren and fertile soil consist in the differ-
ent ingredients which compose the
soils, or in the same ingredients being
mixed in different proportions?

29th. May not a soil that is naturally
barren, be made fertile, by mixing an-
other kind, or other kinds of soil with it?

30th. Is it best to mix the excrements
of different animals, yard dung, various

kinds of vegetable and other substances,
in the dunghill, to form one compound,
or is it best to keep these substances in
some measure separate, and form differ-
ent kinds of manure, to be applied to
different soils and different plants?

31st. What kinds of manure are the
best suited to the several different kinds
of soil, and also to the different species of
plants?

32d. What is the cheapest and most
effectual method of restoring land that is
improverished by bad husbandry?

33d. In how small divisions is it desir-
able that a farm should be fenced?

34th. What kind of fence is the most
effectual and durable, and cheapest,
where there is plenty of stone and timber
for rails?

35th. What are the several farming
instruments necessary to furnish a farmer
with a complete set?

36th. How ought the several parts of
a plough to be proportioned to render it
perfect?

Miscellany.

WASHINGTON MONUMENT AS- SOCIATION.

At a meeting of the Government of
this Association, the Committee, appointed
"to report the measures to be adopted
for the re-commencement of the object
of the Association," reported in favour of
an immediate re-commencement in the col-
lection of funds for the purpose, and sub-
mitted the following Address for consid-
eration, which was unanimously accept-
ed:—

To the Citizens of Massachusetts.

The Trustees of the Washington
Monument Association deem it to be
their duty, as well from their acceptance
of this important trust, as from the just
claims and expectations of those who
have already subscribed to this laudable
and highly interesting object, to state the
progress which has been made in accom-
plishing the design, the causes which led
to its temporary suspension, and the rea-
sons which induce them to recommend
the renewal of subscriptions.

In the year 1811 this Association was
formed. Full late, perhaps too late, for
the honor of our country, was this attempt
to express the high sense which the peo-
ple of Massachusetts have already felt,
of the unexampled services, the unspotted
and truly illustrious character of the First
Man in America, perhaps we may say
without offending the pride of other na-
tions, in the world. Trustees were ap-
pointed in all parts of the State, and well
digested measures were adopted to ob-
tain the subscriptions of all classes of
citizens, for all have an equal interest in
the reputation of WASHINGTON. It
is a common inheritance; and it was, we
presume, justly supposed, that all his
children would feel an equal zeal in do-
ing honor to his memory. The sub-
scriptions were commenced, and as far
as they proceeded, they justified the ex-
pectations which had been formed. But
the war which soon followed produced
such a revolution in the circumstances
of this Commercial State, that it was
deemed expedient to suspend the sub-
scriptions then in full activity. This it
is believed will be esteemed a prudent
and justifiable measure. Had they
proceeded in that distressing state of things
many excellent friends to our illustrious
departed Chief would have been com-
pelled by more pressing calls to refuse
their mite towards this national object,
and thus an appearance of a penurious
or ungrateful spirit might unjustly have
been charged upon us.

The subscriptions, though but just
opened when this resolution was adopted,
and though they did not extend to one
twentieth part of the citizens of the whole
State, amounted when the books were
closed to \$8088 34. This sum was
placed at interest, and with its accumula-
tion at present amounts to 9000 dollars.

Many of the gentlemen to whom sub-
scription papers were sent have made no
return, and in some instances they stated
to the Trustees, that much larger sums
could be obtained.

The Trustees now beg leave to request
that those to whom Subscription Books
were confided, would forthwith recom-
mence their labors. It cannot be believed
that a State so large and flourishing as
the State of Massachusetts, is not both
able and willing to accomplish this gen-
erous and noble undertaking. A State
with one hundred thousand freemen, ex-
ercising the right of election, may surely
raise an equal number of dollars without
diminishing the means of any of its citi-
zens. Let this work then be recom-
menced with new zeal, and increased
ardor. Motives need not be suggested
to encourage our fellow-citizens in this
patriotic duty. There appears to be a
simultaneous conviction in every part of
the Union, that this Tribute has been too
long delayed, and different States are
vying with each other in the effort to
wipe away this national disgrace. Mas-
sachusetts has its full share of ingratitudes
to bear. More than twelve years since,
she determined, and solemnly pledged
herself to the world, to erect some suit-
able Monument to the Hero who first
drew his sword, in the war of our In-
dependence, in her defence. The resolu-
tion has remained unexecuted, and its
only effect has been to prove that we
have sinned against our conviction.

But a Monument erected by Legisla-
tive authority, would not as fully answer
the purposes of the intended Tribute to
the Memory of WASHINGTON as one
which should be raised on the basis of
the present Association. The former
might be carried by bare majorities, or
party influence.—On the people it would
be compulsory. The one at present con-
templated is a free will offering of a
whole people to the memory of their
Friend, their Father, their Protector, the
ornament of his age and country, the only
man whom all nations have conspired to
admire and to honor.

JOHN BROOKS, President.

At the same meeting it was voted, that
the editors of newspapers throughout
the State be requested to insert the Ad-
dress in their respective papers.

Voted, That the persons to whom books
and subscriptions have been committed,
be requested to finish their subscriptions
on the 4th day of July next, and to make
a return on the first day of August next;
that they be requested to circulate the
subscriptions at all public meetings on
that day, and that the several gentlemen
who may be appointed to deliver Orations
on that occasion, be requested to take
notice of the subject, and recommend it
to the consideration and favor of their
fellow-citizens.

LEMUEL BLAKE, Rec. Sec.

REMAINS OF WASHINGTON.

Judge Washington has replied to the
application of the Governor of Virginia
for the removal of the remains of the
great Washington to Richmond, that
however ready he might be to sacrifice
his personal feelings, to comply with the
wishes of the Legislature, "obligations,"
he adds, "more sacred than any thing
which concerns myself—obligations with
which I cannot dispense, command me
to retain the mortal remains of my ven-
erated Uncle in the family vault where
they are deposited. It is his own will,
and that will is to me a law which I dare
not disobey. He has himself directed
that his body should be placed there, and
I cannot separate it from those of his
near relatives by which it is surrounded."

Richmond Enquirer.

MR. ALLSTON'S PICTURE.

From the American Daily Advertiser.

Mr. Allston's celebrated Picture of the
Dead Man restored to Life, by touching
the bones of the Prophet Elisha.

"And the bands of the Moabites in-
vaded the land at the coming in of the
year. And it came to pass as they were
burying a man, that behold, they spied a
band of men, and they cast the man into
the Sepulchre of Elisha; and when the
man was let down and touched the bones
of Elisha, he revived."—2d Kings, chap.
xiii. v. 21, 21.

MR. POWELL.—With pride and pleas-
ure I have learned, that the Directors of
the Academy of Fine Arts have secured
to the city of Philadelphia, this master-
piece of modern Painting, the work of an
American artist. This Picture, which
gained the prize of two hundred guineas
from the British Institution, and excited
the delight and admiration of foreign
artists, is now to grace the walls of
our Academy.

The following modest description is
taken from the pen of Mr. Allston:—

The Sepulchre of Elisha is supposed
to be in a cavern among the mountains;
such places in those early ages being
used for the interment of the dead. In
the foreground is the man at the mo-
ment of re-animation, in which the artist
has attempted, both in the action and the
colour, to express the gradual recoiling
of life upon death; behind him in a dark
recess are the bones of the Prophet, the
skull of which is peculiarized by a pre-
ternatural light; at his head and feet are
two slaves, bearers of the body; the
ropes still in their hands, by which they
have let it down, indicating the act that
moment performed; the emotion at-
tempted in the figure at the feet, is that
of astonishment and fear, modified by
doubt, as if still requiring further con-
firmation of the miracle before him;—
while in the figure at the head, is that of
unqualified, immovable terror. In the
most prominent groupe above, is a sol-
dier, in the act of rushing from the scene;
the violent and terrified action of this
figure was chosen to illustrate the mira-
cle by the contrast which it exhibits to
that habitual firmness supposed to belong
to the military character, showing his
emotion to proceed from no mortal cause.
The figure grasping the soldier's arm, and
pressing forward to look at the body,
is expressive of terror, overcome by cu-
riosity. The groupe on the left, or rather
behind the soldier, is composed of two
men of different ages, earnestly listen-
ing to the explanation of a Priest, who is di-
recting their thoughts to heaven, as the
source of the miraculous change; the
boy clinging to the old man is too young
to comprehend the nature of the miracle,
but like children of his age, unconscion-
ably partakes of the general impulse. The
groupe on the right forms an episode,
consisting of the Wife and Daughter of
the Reviving Man.—The Wife, unable
to withstand the conflicting emotions of
the past and the present, has fainted; and
whatever joy and astonishment may have
been excited in the Daughter by the
sudden revival of her Father, they are
wholly absorbed in distress and solicitude

for her Mother. The young Man with
out-stretched arms, actuated by impulse,
[not motive,] announces to the Wife by a
sudden exclamation the revival of her
husband; the other Youth, of a mild and
devotional character, is still in the atti-
tude of one conversing—the conversation
being abruptly broken off by his impetu-
ous companion. The Sentinels in the
distance, at the entrance of the cavern,
mark the depth of the picture, and indi-
cate the alarm which had occasioned this
tumultuary burial.

EARTHQUAKE AT SEA.

An intelligent captain of a vessel from
this port, furnishes his friend with the
following particulars of the effects of an
earthquake, experienced on his voyage
to Gibraltar. Philad. Gaz.

Gibraltar, Feb. 11, 1816.

"On the 2d Feb. at about 10 minutes
before midnight, in lat. 36. N. lon. 23, we
experienced a severe shock of an earth-
quake, which lasted about 4 minutes.—
The trembling of the vessel was so se-
vere, accompanied with a rumbling noise,
that it awoke every person on board that
was asleep: and what is somewhat singu-
lar, every animal on board seemed to
feel the effects of it. The fowls in the
coops, the pigs, and two little birds in
cages, were all alarmed. The birds
flew from side to side of the cage, appar-
ently in great distress. The man at
helm thought the vessel was sinking,
and said she did not move at all; al-
though she was then going at the rate of
9 knots, and quite a rough sea. I saw
no difference in the appearance of the
water.

"A brig arrived here to-day, the cap-
tain of which says, he felt it more severe-
ly. He was loaded with wheat, and
staves stowed on it. He declares, that
it shook the wheat above and the staves
below, with many other circumstances
equally extraordinary. His lat and lon.
were nearly the same of mine, and the
shock felt at the same time. He says,
he experienced a shock at 6 o'clock in
the morning, which I did not. We were
about 100 miles south of the Western
Isles."

The captain adds the following note
to the foregoing:—

"For an hour or two before and after
the shock, there were thousands of Por-
poises skipping and playing round the
vessel; but they disappeared in a mo-
ment when the shock commenced.—
When the earth from its centre feels the
Godhead's power, and trembling at his
touch through all its pillars and at every
pore, then man, beasts, birds and fishes
find themselves, what indeed they are,
mere helpless nothings. But, thank
God, there is a foundation for man to
build upon, which will not be moved, al-
though the earth should be reduced to
chaos."

CAUTION TO THE YOUNG.

Some years ago, a handsome and very
intelligent youth, whose name is Henry
Pargeter Lewis, the son of a respectable
attorney in Dudley, was placed, for a
probationary time, previously to an in-
tended apprenticeship, with a Surgeon
and Apothecary of the name of Powell,
in the immediate neighbourhood of one
of our great public schools. He had not
been there long before one of the schol-
ars, who lodged at the Surgeon's, in
league with the servant-boy of the house,
devised the following stratagem to fright-
en him. One night, during the absence
of the master, the servant-boy concealed
himself under the bed of Henry, before
the latter retired to rest, and remained
there till the hour of midnight: when,
on a preconcerted signal of three raps
at the chamber-door, it suddenly opened,
and in stalked the school-boy, habited in
a white sheet, with his face horribly dis-
guised, and bearing a lighted candle in
his hand;—the servant-boy, at the same
moment, heaving up the bed under
Henry with his back. How long this
was acted is not known; it was done
long enough, however, completely to de-
throned the reason of the unfortunate
youth, who, it is supposed, immediately
covered himself with the bed-clothes,
and so continued till the morning. On
his not rising at the usual time, some
one of the family went to call him; and
not answering, except by incoherent
cries, was discovered in the state de-
scribed. The melancholy tidings of his
situation were conveyed to his friends,
on his removal to them; the facts hav-
ing been disclosed, partly by the confes-
sion of the servant-boy, and partly by the
unfortunate youth himself, during the
few lucid intervals which occurred in
the course of the first year after his mis-
fortune. His father and mother were
then living; but they are now both
dead, and the little property they left to
support him is now nearly exhausted, to-
gether with a small subscription which
was also raised to furnish him with ne-
cessaries, and to remunerate a person to
take care of him. He is perfectly harm-
less and gentle, being rather in a state
of idiocy than insanity, seldom betray-
ing any symptoms of violent emotion,
except occasionally about midnight, (the
time of his unhappy disaster) when, full
of indescribable terror, he exclaims,
"Oh! they are coming! they are com-
ing!" All hope of recovery is at an end;
more than twenty years having elapsed
since the catastrophe happened.

E. M.

The Loom.—A young man, whose
name is Campbell, is now in this city
the purpose of procuring a pattern
loom of the most singular contrivance
we have yet seen. It does away the
necessity of warping; and when in
operation, can be kept so for any length
of time, that is, a web may be woven
any desired length, as the cloth is let
out in such a manner as it can be cut
at any time without stopping the loom.

The machinery is very simple, and
in operation merely by turning a crank,
and requires but a moment's in-
struction to be fully understood. The web
taken from bobbins or spools. It can
be no doubt but this new contrivance
of machinery will greatly reduce the
pense of fabricating cloth; and
therefore be of such use to our com-
munity. Nat. Intelligencer.

MARRIED.

In this town, by the Rev. Mr. Huntington,
Col. Nathan Townson, of the U. S. Light
Infantry, to Miss Sophia Bingham, daughter of
Bingham, Esq. of Boston.

In this town, in Trinity Church, Mr.
min Stebbins, of New York, to Miss Eliza
Stuart, daughter of Gilbert Stuart, Esq.
of Boston.

DIED.

In South Carolina. Capt. Robert Hall,
ficer in the Revolution.

In Charleston, S. C. Adam Gilchrist,
aged 53.

In Raleigh, N. C. Rev. James W. Thayer,
aged 30, of the Presbyterian community.

In Groton, N. H. Edmund Shattuck,
Post Master, aged 74, and his son, aged 31.

In Canterbury, Peter Parks, aged 91.
In Pomfret, Conn. Benjamin Duck, Esq.
aged 57.

In Princeton, Mrs. Mary, wife of Dea.
zer Parker, aged 56.

In Northbridge, Mr. Barnabas Albro,
aged 71.

In Royalston, widow Nabby Cherry, aged 74.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.

In Northampton, Mrs. Anna Clapp, aged 77.